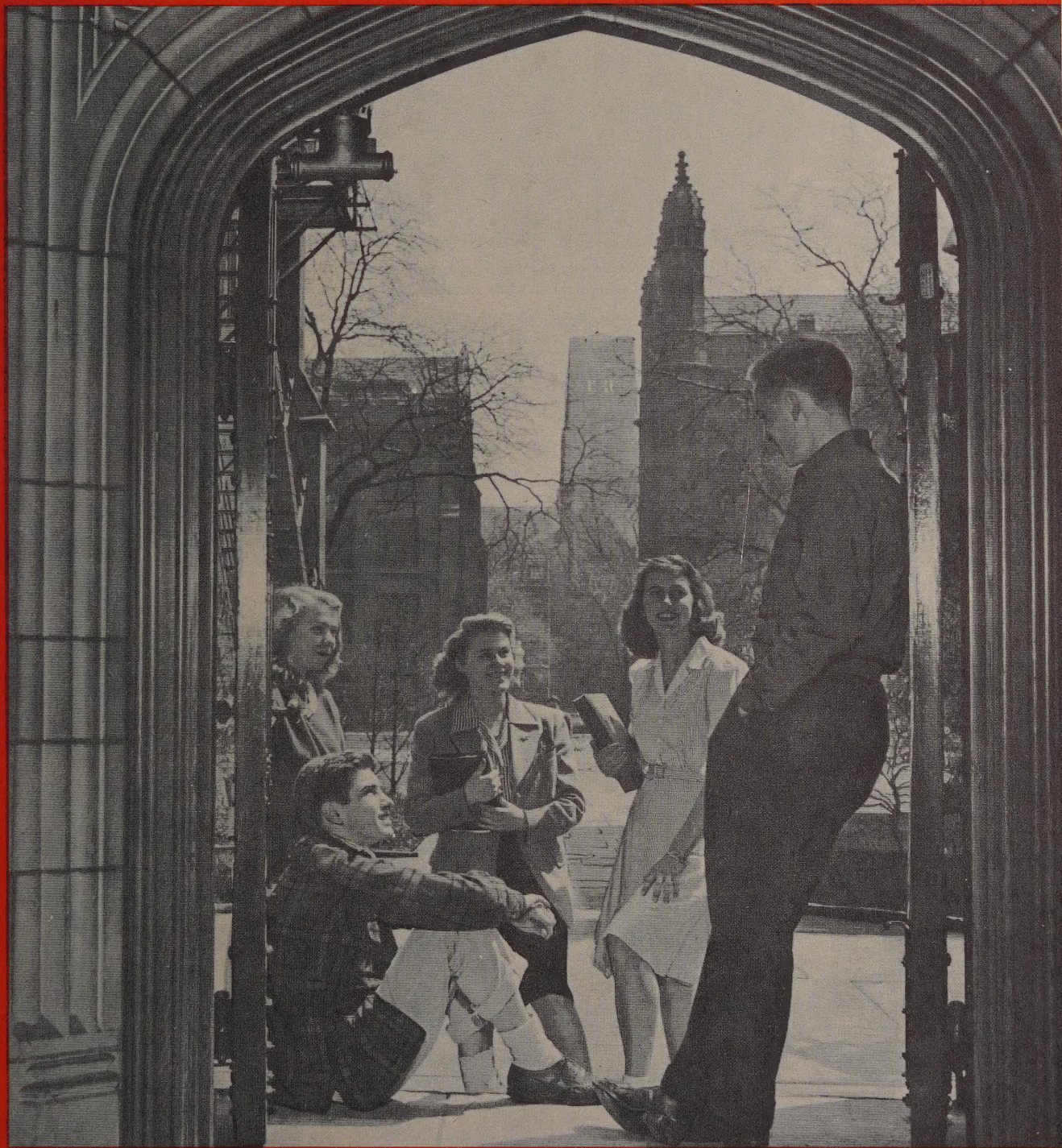


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SON of the Rt. Rev. Michael H. Yashiro, Presiding Bishop of Church in Japan, the Rev. Paul Kinichi Yashiro was ordained to priesthood in chapel at Seabury House, Greenwich, Conn., by the Rt. Rev. John Boyd Bentley (left), Vice President of National Council and Director of Overseas Department

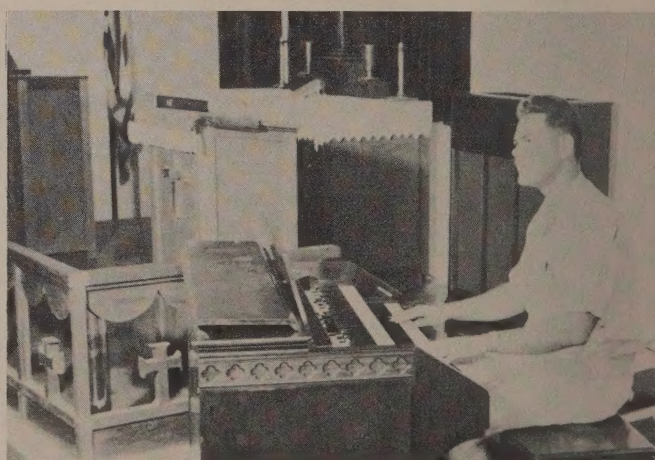
CLERGY taking part in service besides Bishop Bentley were the Rev. Edward M. Turner, Assistant to Director of Overseas Department, the Rev. James T. Takeda, S.S.J.E., the Rev. Kyuji Shibata, the Rev. W. E. Kan, the Rev. Shunji F. Nishi, the Rev. Lawrence Rose, General Seminary Dean

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CHURCHMEN in the NEWS

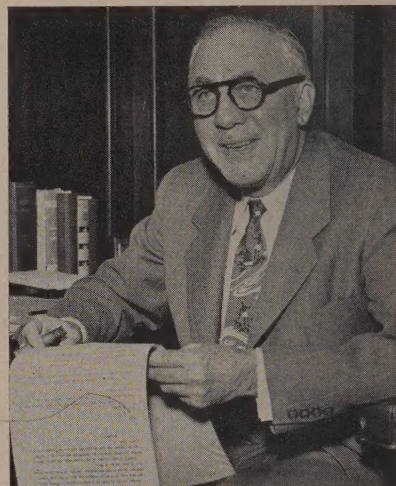
Pulitzer Prize Winner: Carl M. Saunders

THERE was great excitement in Jackson, Mich., on the morning of May 2. The town of nearly fifty thousand had a celebrity in its midst. Carl M. Saunders, editor of the *Jackson Citizen Patriot*, had been awarded the coveted Pulitzer Prize for the best editorial of 1949, resulting in the designation of Memorial Day as a day of prayer for peace.

On that memorable Tuesday morning the editorial office of the *Citizen Patriot* was in much confusion as felicitations were showered on Mr. Saunders. Telephones continually rang, copy boys rushed in with a constant stream of wires, and friends dropped in to congratulate him in person. As one fellow newsman telegraphed, "Only another newspaper man can know how much this means."

When things calmed down a bit Carl Saunders sat back and reflected on how he happened to win a Pulitzer Prize. It all began with an idea, simply and casually.

One evening two years ago after a pot-luck supper at the home of friends, Mr. Saunders got to discussing the affairs of the world with his rector, the Rev. Howard V. Harper of St. Paul's Church, Jackson. The world seemed to be a simmering cauldron ready to break into a rolling boil. Russia and the United States were involved in a cold war that was getting hot. Berlin was seething, and America seemed to be driven in the direction of war.



Carl M. Saunders

As they talked, Editor Saunders asked the clergyman, "Why don't we, all of us in America, pray for peace? We've tried rattling our tanks and planes; we've tried calling names; we've tried the United Nations. Let's put first things first. Let's have a day of prayer for peace."

And that is how it started. One day in the middle of May, 1948, an editorial appeared in the pages of the *Citizen Patriot*, pointing out that, since Memorial Day is dedicated to the memories of Americans lost in war, no observance could be more fitting than prayer that there be no more war.

The idea was quickly taken up. Homer Ferguson, Senator from Mich-

Continued on page 4

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FORTH

VOL. 115 NO. 7
JULY-AUGUST 1950
Editor WILLIAM E. LEIDT

Contents

Episcopalians Are Denser in College	By the Rev. Roger W. Blanchard.....	7
Faculty Takes the Lead at Chicago	By the Rev. Bernard Iddings Bell.....	8
Girls at Smith Are Ambassadors	By Marianne Micks.....	10
A Path Through a Jungle of Ideas	By the Rev. John M. Burgess.....	12
City Students Can Be Reached	By the Rev. Norman Spicer	14
Students Take Charge of Florida Club's Life	By Janice Cooke	16
Four Nashville Colleges Share United Program	By Cathey Walker	18
Church Has a Classroom in Texas	By the Rev. Gray M. Blandy.....	20
New Buildings Aid Campus Ministry		22
Church Society Aids College Needs	By Capt. Leslie E. Richardson.....	24
Auxiliary Helps Train Church's Women College Workers		25

Churchmen in the News	2	Let Us Pray	24
Your Church in the News	Inside Cover		

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THE COVER. Once again this fall the annual trek to college presents the Church with one of its most important challenges—training of its leaders and congregations for tomorrow. More and more the Church realizes that its ministry can not stop at the home parish, but must continue to the college campus. This issue of FORTH presents view of some of this work now being carried on in colleges throughout country.

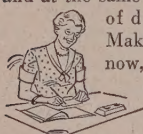


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Churchmen in the News

Continued from page 2

igan, after reading the editorial, introduced a resolution in the Senate, while Earl Michener, Michigan Representative, proposed a resolution in the House. Congress unanimously passed the Ferguson-Michener resolution, and in 1948 President Truman called the nation to prayer.

Mr. Saunders then wrote a prayer which expressed his own personal appeal for peace. He showed it to Mr. Harper who so thoroughly approved that it was printed in the *Citizen Patriot*. Thousands of copies were reprinted and, with the exception of three of four churches where written prayers are not used, the prayer for peace was said in all Jackson churches. It was read at the tomb of the Unknown Soldier in Arlington National Cemetery, where this year Mr. Saunders was invited to read his prayer in person.

In February, 1949, Carl Saunders again urged that the President proclaim a period of Memorial Day as the proper occasion for a nationwide supplication for peace. He said in part:

... First things should come first, and a nation which believes in God should not depend on materialism of earth to save it from the great tragedy of war. . . .

As individuals many Americans worship. Many pray to God daily or more often.

Why then should not America pray as a nation in the time when as a nation we are in dire need of help and guidance.

We do have one day in the year supposedly dedicated to Thanksgiving when we as a people are expected to offer thanks to the Supreme Being for the blessings showered upon us.

But we have no day or hour or minute when as a people we turn to prayer.

If we are a Christian nation, isn't a national moment of prayer a logical, natural course?

... The preparation for defense of our country is wise and is not in contravention of basic religious beliefs. . . . But first things should come first.

And the first defense against disaster should be prayer. The first appeal for peace should be to the Omnipotent Master of the Universe.

Mr. Saunders' appeal once more received the complete support of the President and Congress. This year again at the urging of the *Citizen Patriot*, Congress passed a new Ferguson-Michener resolution requesting the President "to issue a proclamation calling upon the people of the United States to observe each Memorial Day, May 30, by praying, each in accordance with his religious faith, for permanent peace."

Printer's ink has run in Carl Saunders' veins since he was nineteen. After completing high school in Grand Rapids, Mich., where he was born in 1890, he took a job as reporter on the *Grand Rapids News*. Two years later he moved to Kalamazoo and the *Telegraph-Press*, of which he became managing editor a year later.

Next he was copy editor of the *Detroit Free Press* from 1913 to 1914. The following year he moved back to his home town and the editorial desk of the *Grand Rapids Herald*. There he remained until 1933, advancing to associate editor and finally editor. Since 1934 he has been editor of the one-hundred-thirteen-year-old *Jackson Citizen Patriot*.

Carl Saunders and his wife, the former Grace Strong, were until recently Congregationalists. They have been attending St. Paul's Episcopal Church in Jackson for a number of years, however, and this spring were confirmed by the Rt. Rev. Russell S. Hubbard, Suffragan Bishop of Michigan. Their daughters, Dorothy Sommer and Mrs. Leila Tuttle, were confirmed some time ago.

Mr. Saunders has many fingers in many pies. He is vice president of the Michigan Press Association, president of the Community Foundations, Inc., a member of the journalistic fraternity, Sigma Delta Chi, and a member of the American Society of Newspaper Editors. Two years ago he was made an honorary member of the Michigan Medical Society for his service to the cause of health.

THE first ordination of an American to the priesthood by a bishop of the *Nippon Sei Ko Kwai* took place January 22 in St. Paul's University Chapel, Tokyo, when the Rev. Donald T. Oakes was ordained by the Rt. Rev. T. M. Makita, Bishop of Tokyo.

"Do you need money for parsonage furnishings? Here's how to provide a steady flow of funds"

A story of the "young married" group of the Evangelical—
United Brethren Church at Muncie, Indiana



"SOME time ago," (says Mrs. Achson Smith, of the Corinth Evangelical-United Brethren Church, Muncie, Indiana) "the sixteen couples in our 'young married' group undertook the responsibility of 'keeping up' the church parsonage.

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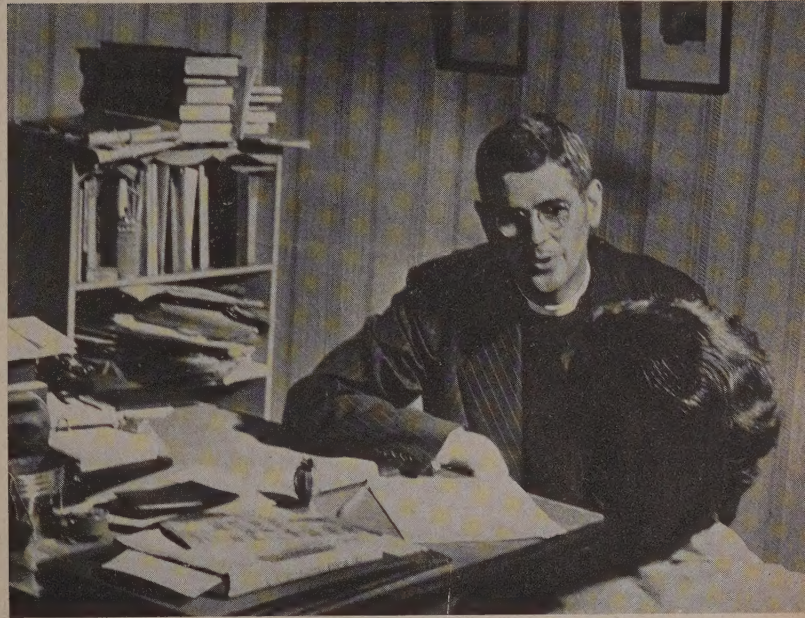
Ralph Crane from Black Star

FIRST place in the Church's work in colleges across the nation goes to the Church's services and to sound teaching of Christian faith; but varied programs also include activities tailored for the special interests of every type of students. For example, the Rev. Norman Spicer, a gifted musician, finds his talent an aid in his ministry to college students. See page 14.

EPISCOPALIANS ARE DENSER IN COLLEGE

By the Rev.

ROGER W. BLANCHARD



Roger Blanchard, as college chaplain in Columbia, Mo., confers with student

"I've lost my faith!"

Pete had just settled himself in a comfortable chair and opened up the conversation with this statement. There was none of the defiant what-are-you-going-to-say-to-that attitude of Mary who had sat there just before and announced that she was an atheist. No—Pete was concerned! He'd brought a very neat and compact faith along with him to the university and somewhere in classroom, dormitory, or social life he'd lost it.

The Marys and Peters who have lost their way, the Toms who have to be shown, the Nicks who come around at midnight to talk theology, the Pauls trying to mask a searching mind under a cynical front; the young men and women, scores of

them, with problems of morals and ethical standards, who have fallen in love with a Roman Catholic, or have serious problems at home, worried about vocations or what's the purpose of it all? All these and others have sat in that chair, or in some chair in chaplains' homes and chapels and churches, in Canterbury Houses and dormitories, with college clergy and women college workers, confiding their concerns, hoping for help, tracking down the Truth.

Today there are more than six hundred of us within the Episcopal Church engaged in this missionary work of guiding these students during the critical years of intellectual and social growth. We believe it is the most important missionary job the Church has in 1950, most important because the need for the Gospel is so great in these years of swift change and insecurity; most important because these young men and women will one day soon be the leaders of our social order: doctors, lawyers, plumbers, and priests.

Today there are about two and

a half million students and, as someone waggishly put it, "Episcopalians are denser in the colleges." It has been estimated that almost a tenth are members of the Episcopal Church. This will give you some idea of the tremendous task we have. And, of course, our efforts of evangelization are not limited to Church members. We are uniquely equipped to reach out to the unchurched and de-churched with our convictions, liturgy, and insistence on the right and need of reason.

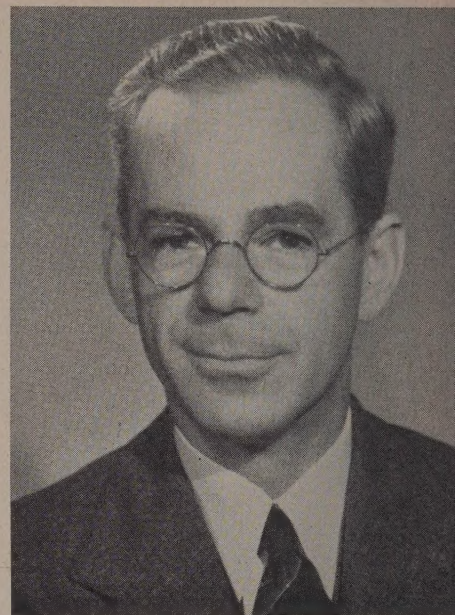
But we are not concerned only with student life. Consecrated faculty of the Church are asking how they can make a more effective witness to their faith on the campus. Chaplains are meeting with them and discussing the Bible, the doctrines and practice of the Church, and together are exploring the implications of the Gospel for their particular disciplines of study. It is a thrilling task and one which promises to count large in the evangelization of the whole university.

Continued on page 28

• The Rev. ROGER W. BLANCHARD, the Executive Secretary of the National Council's Division of College Work, was rector from 1943 to 1950 of Calvary Church, Columbia, Mo., center of college work at the University of Missouri, Stephens College, and Christian College.



HEAD of Fine Arts at University of Chicago, Ulrich A. Middeldorf, is one of faculty working with Episcopal Church Council, which administers Church work on campus



Louise Barker
LAW SCHOOL Dean, Wilber G. Katz, is chairman of Episcopal Church Council

Faculty Takes the Lead at C

EPISCOPAL CHURCH COUNCIL SUPERVISES WORK AT UN

THERE is need for highly skilled Church work at institutions of higher learning, especially when these are not affiliated with any Christian body, (and that means most of the larger and better ones) for, as President Ernest Colwell of the University of Chicago is fond of saying, "the devotion of the contemporary American university to truth in any religious sense is as vestigial as the buttons on a man's coat sleeve."

Against heavy odds of official indifference, the Episcopal Church struggles on campus after campus to bear witness to the Christian faith as understood by our Church, a faith

• *The Rev. BERNARD IDDINGS BELL is the representative of the Episcopal Church at the University of Chicago and the author of many widely known books, a recent one being Crisis in Education.*

By the Rev.

BERNARD IDDINGS BELL

Biblical and modern, Catholic and Protestant; to render whatever service the universities will permit in making clear the reality and importance of the spiritual life; to minister to those in residence who indicate some sort of predilection for the Anglican communion.

The Church's university and college work is done in many places by priests and laymen not too highly appreciated by the Church at large and always underpaid. But nowhere, as far as is known, is the program at the University of Chicago duplicated. Only at Chicago do the faculty Episcopalians manage the approaches of our Church to the university, own the property, determine the budget, raise the money, decide

on policies, choose their own campus pastor. It works, and it solves many problems.

The Episcopal Church Council at the University of Chicago was tentatively founded ten years ago, with Bishop George C. Stewart's consent, by the rectors of three neighboring parishes, and six professors, two from each parish, led by Wilber G. Katz, Dean of the Law School. In 1946 this council, enlarged and incorporated, assisted me in raising sixteen thousand dollars to purchase a residence-headquarters for a pastor. It then called me to be that pastor and went to work in earnest.

Today the council, chosen from the fifty-nine Episcopalians on the staff, consists of: Dean Katz; Gertrude Smith, Chairman of Classics; Margaret Brookes, Nutrition; Robert J. Moon, Bio-physics; Joachim Wach, History of Religions; Pierce

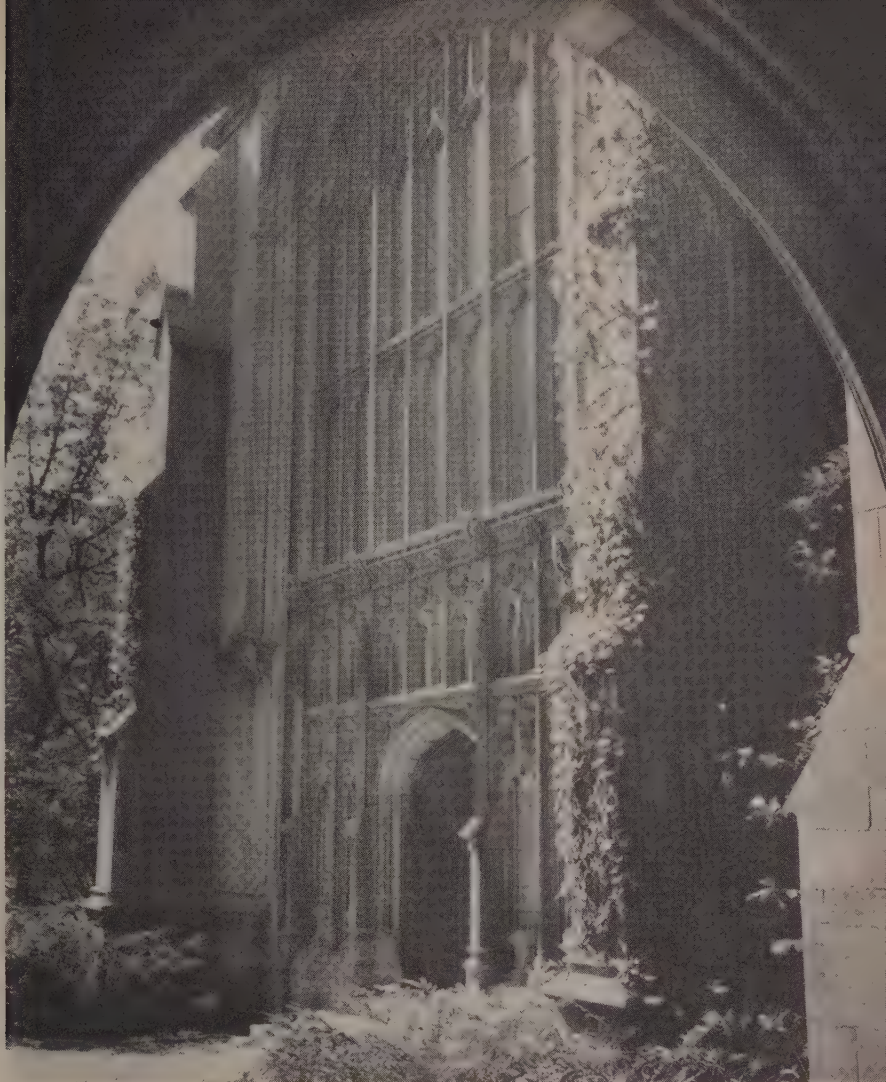
FORTH—July-August, 1950



POPULAR Dean of Students, Churchman Robert M. Strozier, also works with council

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Bond Chapel is lent each Sunday by Baptist Divinity School for sung Holy Communion

Butler, Bibliographical History; Lawrence M. Graves, Mathematics; Everett C. Hughes, Sociology; Mary Courtenay, Education; Kate Turabian, Director of University Publications. The three local rectors, the University pastor, and the Rt. Rev. Wallace E. Conkling, Bishop of Chicago, are members *ex-officio* with votes.

Among others working most actively are Ulrich Middeldorf, head of Fine Arts; Robert M. Strozier, Dean of Students; William Burrows, Bacteriology; Dr. Frances Brennecke, Orthopedic Surgery; Frances S. Chase, Education; Ruth Griswold, Food Chemistry; Dr. C. Phillip Miller, Medicine; Dr. James G. Miller, Chairman of Psychology and Psychiatry; Robert Platt, Geography; Alfred Putnam, Mathematics.

The councillors and their helpers bring intimate knowledge of univer-

sity policy and practice to the guidance of the Church's work on the Midway. They meet quarterly, functioning at other times by committees. Here are some of the things they did during the academic year 1949-50.

1. Arranged for a sung celebration of Holy Communion each Sunday in beautiful Bond Chapel, kindly loaned by the Baptist Divinity School. The attendance averaged fifty-three persons. This supplemented regular Sunday services in neighboring parishes (with whom there is close coöperation), none of which is easily available to those on campus.

2. Published a monthly magazine, *Faith and Thought*, mimeographed but with a printed stiff-paper cover, and distributed it free to 59 faculty Episcopalians, 641 Episcopal Church students, 209 supporters, and the 85

leading administrative offices of the university, 994 persons in all. Each issue contained brief news of coming events, some adult teaching about the feasts and fasts, a few short notes on doctrine and liturgies, a review of some new and important religious book, and a "quotation of the month" which embodied current scholarly opinion about the relevancy of the faith. The editing has been adult, and the magazine has enjoyed much commendation.

3. Conducted two schools of religion: one for three weeks, on The Altar and Sacrificial Living; one for five weeks, on The Life of the Spirit and the Life of Today, attended by 240 persons each time. These aroused great campus interest among Episcopalians and non-Episcopalians.

Continued on page 26



Bellringer calls Episcopal Smith College students to early Wednesday Communion

Girls at Smith Are Ambassadors

STUDENTS SPREAD FAITH IN MANY UNCONSCIOUS WAYS

WHEN it is spring on the Smith College campus, picnics are frequent occurrences. Forty students in blue jeans, shorts, and cotton dresses gathered for a picnic lunch on a lawn in the midst of the campus sometime in May, therefore, excite little attention.

But the lawn is just behind St. John's Church, the students are the members of the Episcopal Student Chapter, and the picnic is the final chapter meeting of the year, at which activities of the past year are evaluated and plans are made for the next.

● **MARIANNE MICKS**, college worker at Smith College, Northampton, Mass., received her training at Windham House, New York City.

By **MARIANNE MICKS**

The Student Chapter, including an upperclassman from each of the thirty-seven college dormitories, represents all the seven hundred Episcopal students at Smith College. It is the organizational center of the college work, which is done through the Northampton parish.

In half a dozen meetings each year, the group serves as advisory council and executive body to help the rector and his staff work for an effective ministry on the campus. Between meetings the members serve as liaison officers between dormitory and parish church, as ambassadors of the Church in their college houses.

Little of this formal rationale for their existence as a group would be apparent to the casual observer of the picnic's beginning. The three students sprawled on old pew cushions, trying to get some early suntan, the group playing ball around and through the others, the girls opening cokes and passing plates of sandwiches—none of them seems overly serious or intense. They seem just healthy and relaxed and happy to be alive on such a God-given day in May. And it is because they are, and because they know why, that they have been chosen as chapter members.

The most important feature of the college work done through St. John's, Northampton, is evident in this

What really counts are students afire with the good news of Christ, from whom the Faith can be caught in informal ways

meeting. There are a certain number of central places and a certain skeletal program which figure in the work, but they are secondary. What really counts is people, students themselves, who are afire with the good news of Christ and from whom the Faith can be caught by other students, in informal and unselfconscious ways.

This is always true of the Church, of course, but its importance is particularly evident in the mission field, in places where the Church has no excuse for being impressed with buildings and machinery. The fact that its truth is equally clear on the college campus may be partly because students are impatient with the conservatism they associate with the Church, with its organizationalism.

It may be partly because students by and large are not impressed with a good organ or a new kitchen or even with a good speaker. Because they are more interested in knowing whether God really exists and, if so, what difference it makes to them.

College Is Missionary Frontier

Whatever the reasons, it is clear to anyone who has tasted college work that it is truly a missionary frontier, not only because there are literally thousands of students who have never heard the Gospel

preached, but also because the temper of the college campus is in part the temper of any frontier.

Youth in whatever setting is impatient of old ways, just because they are old. It must be shown that it means something to be a Christian, and mere authoritarian pronouncement is not sufficient for the showing.

St. John's Honors Freshmen

The Student Chapter at St. John's does not fully realize its task as a missionary core, of course. It is not very different from the vestry of any parish in this respect. But in a real sense it is the group whose spirit most truly defines the nature of college work, which is effective on this particular campus through the local parish. The program which they plan and help carry through is nothing without their witness and that of other students and faculty members and townspeople who share a joyous commitment to Christ and His Church.

When an Episcopal freshman arrives at Smith, she is besieged, like all freshmen everywhere, with a series of invitations and command performances for purposes of orientation. Among the invitations comes one from St. John's, to attend a reception in honor of new students. She is probably tempted to throw

this possible extra into the wastebasket, but she is promptly called upon by the representative in her house, who arranges to call for her and take her to the reception.

There she is welcomed to the parish by the rector, by the senior warden, by several faculty who are members of the parish. She is introduced to the rest of the staff; she is entertained by the college octet, which practices in the parish house; she is fed. Insofar as possible, she is made to feel that for the next four years she belongs, that she is a member of the parish family.

Invited To Get Up Early

After classes begin, the students are required to attend a college assembly every Wednesday morning at eight-thirty. The freshman finds that one Wednesday morning early in the term she is invited by her chapter "rep" to get up even earlier, to go to a Corporate Communion for students. If she resists the invitation and rolls over for another half-hour's sleep, she will find her sleep disturbed by a pealing church bell, rung every Wednesday by a member of the students' bellringers' association.

If she goes, she will find anywhere from thirty to fifty other students there, too. Before the service, stu-

Continued on page 29



EPISCOPAL STUDENT CHAPTER helps rector of St. John's Church, Northampton, and staff plan campus ministry



SHARE in life of St. John's parish is taken by students at Smith who teach in Church School (above), work on altar guild, sing in choir

A Path Th

CANTERBURY CLUB M



Students appreciate home-like Canterbury House at Howard University, Washington, D. C.

A CROSS section of the Church's work among the Negro people of the world is represented in the membership of the Canterbury Club at Howard University. Africans, West Indians, and Americans study, plan, and worship together at Howard University's Canterbury House in Washington, D. C.

One-fourth of the Episcopal students come from abroad. The other three-fourths come from every section of the country. In the home-like atmosphere of the Canterbury Club, problems arising through differences in outlook and ignorance of cultural backgrounds gradually are overcome as young men and women enjoy the life of the house and enter into the spirit of the Church's work.

The Church's work at Howard began four years ago. With no material facilities available, a program was instituted which has expanded rapidly in both significance and scope.

• *The Rev. JOHN M. BURGESS, chaplain at Howard University, Washington, D. C., is a graduate of the Episcopal Theological School and the University of Michigan.*

There are few places on the Howard campus where students may gather informally. To help meet this need the Episcopal Church secured a student center, Canterbury House, which was purchased with funds provided by the Diocese of Washington and the Reconstruction and Advance Fund.

Canterbury House provides a home for the chaplain and ample space for club activities. At any hour of any day students may drop into the

house to relax in the lounge, play a game of ping-pong in the recreation room, or whip up a meal in the kitchen for a dinner meeting that night.

Canterbury Club members make their own house rules, and they see they are faithfully carried out. They also do all their own housekeeping on a voluntary basis. They keep their club quarters clean and make all necessary repairs. There has developed such an atmosphere of relaxation and composure that Canterbury House has become more than a home away from home. One student said, "I wish my home were as free and congenial as this!"

The Howard Canterbury Club, which meets once a week, has become one of the large university organizations. The leadership is excellent, and programs are developed with care and imagination.

Meetings Are Serious

There is little frivolity at meetings. Not only are there the usual theological and intellectual questions that must be considered by any college Church group, but at Howard there are also the factors of racial



Loris C. Boone

Officers plan programs emphasizing serious discussions more than food and entertainment

ough a Jungle of Ideas

LIVES OF STUDENTS AT HOWARD UNIVERSITY

By the Rev.

JOHN M. BURGESS

conflict and misunderstanding. Negro students, who are keenly aware of the wide gap between the theory and practice of Christian principles of brotherhood and justice, offer fertile ground in which to sow seeds of secularism and cynicism.

The members of the Howard Canterbury Club hope to develop leadership that is aware of the social implications of the Gospel and that is eager to awaken the Church to the role it must play today. The strategic importance of the Church's work at Howard is self-evident. A large segment of American and foreign Negro leadership is being trained there. The Howard Canterbury Club hopes to develop a Christian conviction and perspective among its members that will help them to become true leaders of their communities.

Since there are few ways of raising money on the campus, and since the chaplain's purse is small, promises of food and entertainment are not depended upon to attract students to

meetings. The assembly room usually is packed, however, and only by placing time limits on discussions are they prevented from going on into the small hours of the morning.

The chaplain conducts a study class on Sundays and a confirmation class during the week. He has a private office in the basement of the university chapel where he holds interviews and gives counsel. He is also on the faculty of the Howard School of Religion.

Chapel Is Converted Lounge

Every Sunday the chaplain holds Holy Communion in Canterbury House. The lounge is converted into a temporary chapel each Saturday night. Eager students crowd folding chairs into the room, place rubber mats on the floor, and transform a writing desk into an altar. Prayer Books and hymnals, as well as other appointments, are the gifts of institutions and local churches.

The converted lounge-chapel will be used until enough funds are raised to transform a commodious basement into a permanent chapel.

The makeshift arrangement draws a good number every week, though



LIFE at Canterbury House combines gay informality with sound Christian training

most students attend local churches. The chaplain wants them to continue the normal experience of parochial life. The Canterbury chapel will serve only to meet certain special needs that arise in student life.

The work of the Church at Howard University is financed by the department of missions of the Diocese of Washington and the Church Society for College Work. New opportunities for service and improvement in Canterbury House facilities are limited only by the amount of money available.

Student Life Is Made Happier

The presence of the Church on the campus and the acquisition of Canterbury House has transformed life for many students. They look back on their happy college days of fellowship and worship with deep appreciation. In recalling her days at Howard one girl from Trinidad said,

"We felt helpless to express our thankfulness, but we tried to show our appreciation by scrubbing and washing and polishing and keeping the rules. . . . The heart of it all seemed to stem from the solemn Sunday mornings when we consecrated our lives anew to the Master who has the meaning of it all, and we gained new strength as we partook of His Body and His Blood, and we listened to the chaplain as he patiently shaped a path through the jungle of ideas and obstructions that dog us all. . . ."



Loris C. Boone

Activities under stimulating leadership make four-year-old club one of largest on campus

City Stu

STREETCAR COLLEGE



LONELINESS, prevalent in cities, is often solved by Canterbury Club social program

By the Rev.
NORMAN SPICER

THOUSANDS of men and women in big city colleges offer great opportunity to Church. Carefully planned urban campus ministry is needed to attract widely scattered students



Canterbury Choir is largest student activity at Trinity Church, Boston, Mass. Among other benefits, it satisfies urge for group singing

Fay Foto

nts Can Be Reached

PRESENT SPECIAL PROBLEMS AND ADVANTAGES

THE "experts" said it would be a hopeless project, when, five years ago, we began our large-scale program for college students in Boston. They said it would be futile to attempt to congregate students from all over the community in the face of the countless distractions of the city and the weekend exodus of commuting students.

Two years later, the "experts" were declaring that the large crowds pouring into Trinity Church every Sunday evening were only possible where many colleges and schools were crowded together in a great city.

There are special problems and special opportunities for Church work on every type of campus, city and country, and the ministry to college students in the metropolitan universities of such cities as New York and Boston has its own difficulties and advantages. The chief advantage lies in the vast number of students from which to build a student congregation, and the almost endless list of speakers and preachers available for the work.

A Twenty-five Mile Trip

The scattered locations of campus and dormitory are not a great problem, because most cities have excellent transportation systems. In Boston, about ninety per cent of the Sunday evening crowds came by subway or car. In fact, a carload came every week from Salem Teachers College, about twenty-five miles distant.

A young man or woman in college is usually at his peak in health, beauty, and security—with papa paying the bills. He has few needs, or at least he does not feel much pressure

at the moment. But he is hard to get. Planning and carrying out a program that will catch his attention requires careful thought and action. The two words which describe the principle of these plans for the street-car college are attraction and involvement.

The Best Is None Too Good

College students can be attracted to Church activities in many ways. "The best is none too good," and we never have hesitated to draw on all the finest resources available in planning programs.

The first attraction at the Sunday evening Canterbury Club meetings is supper at twenty-five cents, to the background of candlelight and symphonic music. Here is an opportunity to meet new friends and talk with old ones. In the city, where there are more lonely people than anywhere else on earth, this is a real attraction.

Then after supper a speaker talks on some subject related to Christian living. Among the more popular topics have been: Alcoholics Anonymous, Work Camps in Europe, Opportunities for Student Participation in Social Work, and Christian Marriage. Such distinguished Churchmen as Basil Rathbone, world-famous actor of stage and screen, have been guest speakers. Mr. Rathbone delivered an effective talk on The Importance of a Decision in a Career.

Rapt attention was given to the Rev. Frederick C. Grant, leading New Testament scholar, as he discussed The Authenticity of the Gospels. The Rev. Cyril C. Richardson gave the students fresh ammunition for their dormitory bull sessions in his talk, Did Henry VIII Found the Anglican Church? Earl Wild, celebrated concert pianist, thrilled the Canterbury Club with a preview recital before embarking on a European tour.

Once the Canterbury Club is established, there is little need for advertised programs, because the students will appear regularly, confident that the program will be worthwhile, and positive that they will enjoy the Christian fellowship of their classmates.

The greatest problem to be faced in attracting students to Canterbury Club is the past history and bad reputation associated with college religious societies. On most campuses it is not considered "smart" to be part of a Christian association. Only "drips," "meatballs," "goons," "sad sacks," and the "socially maladjusted nuts" find haven there. While this is not true, it is certainly a widespread idea, and as long as it prevails many alert and healthy students will never be enlisted.

Therefore it is important that the students be attracted with the best we can command, just as a large parish uses great music and preaching to draw its congregation. We must keep in mind, however, that our attractions should be the appropriate and unique offering of the Church. There are only a few who are drawn by student dances, and by and large we cannot and should not compete with the campus social functions.

Involvement Follows Attraction

When the student is attracted to the Church, the first step has been made, but only the first step. Now it is essential that he be involved in the program to maintain and nurture his interest. He first becomes a member of the student congregation at Evening Prayer, which is the core of the Sunday evening Canterbury program. Here the students take over the leadership in the congregational singing and responses. The sermons are directed to the students' needs, and usually are some form of instruction.

Following the service the special activities meet for one hour. Here is a chance for the student to become involved in normal Church activities. The Canterbury Choir is the largest, and puts to work the universal desire of young people for spontaneous group singing. Under expert direction, we teach them great religious

Continued on page 27

● The Rev. NORMAN SPICER is the chaplain to college students in the Diocese of New York. He was formerly chaplain to college students at Trinity Church, Boston, Mass.



"PADRE" to students at University of Florida, Gainesville, is the Rev. James B. Orth, chaplain. Under his direction, Canterbury Club is vigorous and expanding organization. University administration takes interest in campus religious groups. An active student religious association, and an excellent Department of Religion stimulate students' interest



SILENTLY the last candle's flame is extinguished on the altar, a young man bows reverently before the cross and exits by the side door of the student chapel, the Chapel of the Incarnation at the University of Florida in Gainesville. He pauses long enough to record the service in the record; then walks around to the front of the chapel to join Padre and the students who attended Compline. Padre, by the way, is the Rev. James B. Orth, chaplain to the Episcopal students on the University of Florida campus. Padre's greeting usually rings out, "That was a swell job of reading you did tonight, Fella! If I don't keep an eye on you boys, I'm liable to find myself out of a job!"

"Say, why don't we all grab a 'burger at the College Inn (usually just C.I.) before hittin' the books again? I'm starved," is usually the next remark that comes from the group. So off we go; Padre, clerical collar, and all!

Nearly everyone glances our way as we walk in; several smile and nod hello to us; many stare in mild interest; but strangely enough for a college campus, there are no snickers at the sight of a group of students having a snack with their minister. You see, that's quite a common occurrence down here at Florida, even in the university cafeteria on Sundays!

● JANICE COOKE is a student at the University of Florida, Gainesville, Fla.



Anderson Studio
Latest addition to buildings is student center, next to chapel



Student vestry ponders bu

Students Of Florida

● By JA



SECOND IN COMMAND in Gainesville is Anne Hunter (right), here discussing part of Canterbury program in her sacristy office in Chapel of Incarnation. Club is run like parish, with regularly scheduled services, student vestry, student-conducted Church School. Center picture shows T. Z. Koo addressing campfire meeting during weekend conference

ke Charge Club's Life

COOKE •

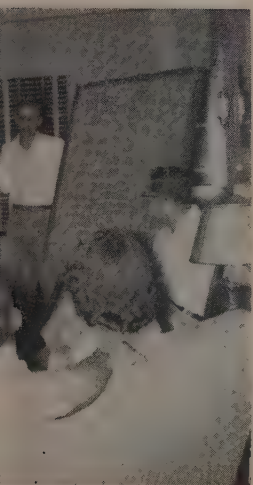
There's something definitely, and wonderfully, unusual about the University of Florida and its attitude toward the religious groups on campus. Not only is the administration tolerant of them, it's actually friendly, granting such special favors as late permission for coeds to attend a midnight carol service.

There is also a flourishing Student

Religious Association on campus which links the seven student groups together in a surprisingly successful way. One of the Episcopal students is to be president of this organization next year. The other three officers are a Methodist, a Roman Catholic, and a Jewish student.

We are also the proud possessors of an excellent Department of Religion. It has proven to be quite a drawing card to those who plan to enter the ministry or other fields of Church work. But even greater are the number of students who are taking advantage of these courses simply because they are really interested in what they have to say.

Another rather unusual feature at Weed Hall, our student center, and the chapel, is our parish setup. Ours is a student parish life, with regularly scheduled services and our own vestry, listed in the diocesan *Journal*, which has four newly elected coeds. The vestry oversees the complete running of the chapel: maintenance, policies, budget. The newest addition to our parish is the student-con-



also directs chapel policies



Married students' children go to Canterbury's Church School

William E. White

Continued on page 31



GRACIOUS FACADE of Canterbury House, Nashville, Tenn., symbolizes welcome extended to students from four colleges



WHETHER they plan game of pool or bout with books, students find atmosphere and furnishings of house suited to their needs

"LET'S go to Canterbury." This phrase is often heard among the students of the Nashville, Tenn., University Center. It means that they want to visit the little church within the college community for worship, a place to study, a game of bridge, or perhaps a casual chat.

Now in its fourth year, Canterbury Club in Nashville is becoming the center of a fourfold program of worship, study, service, and social life, and can look forward to a continued expansion in a community where it is meeting a great need.

Prior to the first organizational meeting in January, 1946, Episcopal students of Vanderbilt University, Ward-Belmont College, Peabody College, and Scarritt College were subjected to a "clerical rush week." But other interests and needs pressed busy parsons and no consistent college program could be maintained.

A Canterbury Club was started the following September. It met in various university buildings and local parishes under the leadership of the Rev. James Stirling.

• *CATHEY WALKER is a student at Peabody College, Nashville, Tenn.*

Four Nashville College

STUDENTS TAKE PRIDE IN VARI

There were two setbacks in 1948. Mr. Stirling left for Auburn, Ala., and Vanderbilt University ruled that its buildings could no longer be used by groups other than official university groups. But the students were undeterred. The Rev. Jonathan N. Mitchell, vicar of St. George's Chapel, Nashville, stepped in and has served as interim chaplain. A house for the club center was purchased in April, 1949, located just off the Vanderbilt campus and easily accessible to the other colleges.

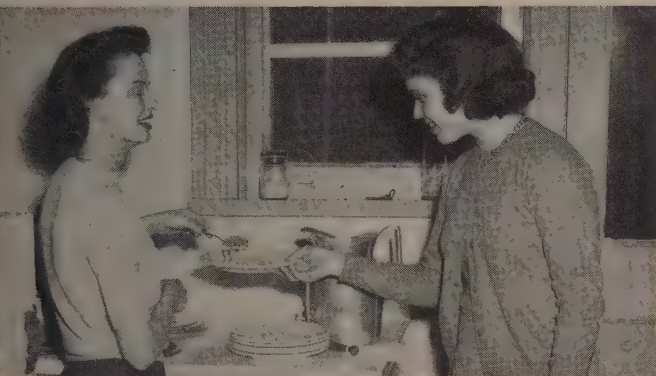
This house was refurbished and changed to fit the requirements of a wide variety of activities. The spacious living room has furniture and atmosphere congenial for group meetings, studying, or lounging. On Thursday and Sunday, with a little rearrangement, the curtained chancel is revealed and St. Augustine's

Chapel is ready. The simple altar and rail were made by the students, and the chancel, when the curtains are drawn over the wide doorway, is ideal for cell groups or private prayer.

A study and work room in the back of the house also leads a double life as a dining room. The room in most constant use by students and faculty is the front room, housing a pool table donated by one of the students.

In addition to Mr. Mitchell, who is in charge of all weekday services, the Rev. Frederick Q. Shafer of the Department of Religion at the University of the South, Sewanee, Tenn., conducts two services and is available for counselling and other duties each Sunday.

• By CATHEY WALKER



VARIED activities, including publishing weekly paper and preparing for popular suppers and forums, are in hands of students



CENTER of life at Canterbury House is Communion service. Living room is easily transformed into St. Augustine's Chapel

Share United Program

ACTIVITIES AT CANTERBURY HOUSE

Five students and a maid complete the ménage of Canterbury House. Ed Johnston, senior warden and senior at Vanderbilt, is general overseer of the house. The other Vanderbilt students, Jim High and Alan McMillan, help with maintenance, visitation, and odd jobs. Cathey Walker of Peabody spends several evenings as typist, and is cartoonist for the newspaper. Kathryn Sensabaugh, a graduate student at Scarritt, has been appointed field worker from that school, and assists with the work among women students, and on publications.

A student vestry plans the general activities of the house. The vestry represents, in proportion to Episcopal enrollment, all the colleges. An inter-parochial board, appointed

by the bishop, serves as a board of advisers.

Organized social activities play only a small part in the program. Two or three events are planned for each quarter, but the largest part of the social program is left to the devices of groups within the club.

There are several study and discussion groups. Each Wednesday students meet to discuss the Church's Teaching Series. Another study group meets on Sunday morning for a discussion of the Gospel for the day. Sunday evening a forum meets for the discussion of such topics as the Holy Communion, and the Revelation of St. John. On Wednesday afternoon, faculty members from the university center take part in social and religious discussions.

Leading off the list of individual projects is a cell group of "Time

Tithers," who give a tenth of their waking hours to the work of the house or to earning money to meet its expenses. Student pledges are devoted in large measure to missionary work. In addition, two girls work at a community house, some teach Church School classes or lead evening meetings of young people, and an active group of lay readers and acolytes finds many opportunities for service in local parishes.

One of the basic aims of Canterbury House is to provide within the college community a real parish experience which will encourage students in Church work and return them to their home parishes ready and able to take places of genuine responsibility. Student vestry, altar guild, acolytes, and lay readers' groups are practice fields for trained adult Churchmanship, as well as a dynamic presentation of a Church meeting vital needs in the community life.

In the fall, the Rev. Henry Nutt Parsley will become the full-time chaplain. With his leadership and help the Canterbury Club will be even more effective in serving Christ on the campus.

Church Has a Classroom in Texas

CHAIR OF BIBLE IS IMPORTANT IN UNIVERSITY WORK

THE Episcopal Church is particularly well qualified to work on the campus. It has a message that is a challenge to the mind and the heart of every serious student. Frequently, however, all too little opportunity is afforded the Church to present its message in a fashion which can compare with classroom presentation of college subjects, and too few students are touched by its teaching.

The State Legislature of the State of Texas has given Christianity a classroom. At all State-operated colleges and universities, every communion is privileged to establish a

By the Rev.

GRAY M. BLANDY

Bible Chair on property adjacent to the campus, and there offer courses in the Bible and other phases of religious education for credit. Both the syllabus of the courses taught and the qualifications of the instructor must be approved by the usual faculty committees on courses and instruction.

The purpose of this regulation is to make certain that such courses and instruction shall measure up to the full college standard. According to the present provisions in many of the colleges of the University of Texas in Austin, up to ten per cent of a student's total college work may

be done in courses offered by the several Bible Chairs.

The Episcopal Church established the Canterbury Bible Chair at the university in the fall of 1947. Twenty-five students enrolled the first semester in three courses: the Life and Teachings of Jesus, the Life and Letters of Paul, and the Old Testament Prophets. As the chair became known, the enrollment increased until in the spring semester of 1950, 115 students were registered in courses for credit.

Altogether six communions have established such chairs at Austin: Methodist, Christian Church, Southern Baptist, Southern Presbyterian, Roman Catholic, and Episcopal. The total registration of all chairs in the spring semester of 1950 was 805 stu-

• *The Rev. GRAY M. BLANDY is Professor of the Canterbury Bible Chair at the University of Texas, Austin, Texas, and director of college work.*

COURSES FOR CREDIT in Bible, marriage and morals are given by Church at University of Texas, Austin. Canterbury Bible Chair, set up in 1947, has proved popular with students. At request of students non-credit course in Christian doctrine was recently begun





AMIDST homelike atmosphere of Episcopal Student Center young Church men and women find relaxation, friendship, counsel



CANTERBURY CLUB meets each Sunday for worship, discussion, supper, recreation. Members volunteer for any job needing doing

dents out of a total student population of some fourteen thousand. It is significant that the registration figures in these courses has continued to rise since the war, although the total enrollment at the university has shown a steady decline since 1947's high figure.

Only courses in the Bible and in marriage and morals are permitted to be offered at the present time. But at the request of several students, a non-credit course in Christian doctrine was offered in the Canterbury Chair this past semester. Twelve students came for this course, which met regularly three times a week. Encouraged by this response, two additional non-credit courses will be offered this coming fall: Church history, and the great classics of the Christian faith. Already enough students have indicated their intention of coming to these courses to ensure their success from the start.

Graduate Students Also Served

Another opportunity for the Church which a large institution of learning presents is work with graduate students. Among twelve hundred Episcopal students at the university 118 are engaged in some form of graduate study. They have grown past the years of emphasis upon the social functions connected with college life, and while they are by no means disinterested in social activ-

ities, their major concern is with a serious inquiry about truth.

A group of these students has been organized here only recently. Results are as yet too incomplete to make any sweeping report on what has been accomplished. But at present they are of the opinion that they wish no organized program; rather a chance to get together from time to time, meet with students in a field other than that of their concentration, and discuss their ideas about current events in the light of their religious convictions. Believing that their convictions need correction and amplification at many points, they want these meetings under the *aegis* of the Church. So again, the Church has a great chance for teaching in an informal but extremely relevant fashion.

This group of 118 graduate students does not include any of the 250 married students, many of whom are in graduate study. The married students are a group to themselves, having more in common with the young married people of the town than with other students on the campus. For these students and for their friends, a York Club has been organized. This group meets monthly, and varies considerably in personnel at each meeting, according to the possibility of getting or paying for baby sitters. The meetings generally begin as a social affair and end as a serious discussion on re-

ligion with countless questions being raised by everyone in the group.

The one group about which every student chaplain worries and wonders is the vast number of students who belong to fraternities and sororities in which their college interests tend to focus. Here at Texas approximately six hundred of our 950 unmarried students are "Greeks." We have tried inviting them, a fraternity and a sorority at a time, to a coffee hour at the student center. Few come. Those few are extremely worth meeting; but so are many who do not come.

Weed-End Retreats for Greeks

This year something new was tried with this group. It was started by the student chaplain for the Presbyterians, and we were quick to give him all the help we could. He persuaded one of the fraternities to go on a week-end retreat at a dude ranch. The spot chosen could not have been better as far as site and recreational facilities go. This alone made the boys enjoy their weekend.

But far more significant was their report that never in their experience had they felt so close to one another as a group and sensed so well what the meaning of the word "fraternity" really was. Before this year has ended, some ten fraternities and sororities will have gone on this kind of

Continued on page 25



Need for Canterbury Club center at University of Idaho is shown by typical meeting in rectory. U.T.O. funds are completing center

New Buildings Aid Campus Ministry

UNITED THANK OFFERING GIFTS GO TO COLLEGE WORK

SEVENTY students sitting on each others' laps was a familiar sight at the Tuesday evening Canterbury Club meetings at the University of Idaho, Moscow, Idaho; thirty students at an early morning Communion service in the same living room was quite as common. There didn't seem to be much that could be done about it, since St. Mark's Church was more than a mile from the campus, while the rectory was located on the campus.

So the rector, the Rev. Norman E. Stockwell, and the students did what they could with what they had. They

organized, in addition to the regular Canterbury Club (the national Episcopal students' organization), a young married couples' club and a student vestry.

Last year, however, affairs were getting desperate at St. Mark's. Construction of a student center was begun. But it was not quite ready when the funds gave out; meetings continued in the rectory living room. Then a gift came from the United Thank Offering: five thousand dollars to complete the new student center.

The rector wrote: "When I told

the students the good news, many of them were so thankful that they said they would sit down and write personal letters to express their appreciation. . . . To know now that we shall be able to complete and furnish our student center is a gladness which cannot be expressed."

The Church's ministry to college students is one of the most vital parts of its work. On campuses all over America are young people who have left home and their home parishes, many for the first time, to prepare themselves better for life. They are in a strange town. It is all very con-

The women of the Church help in college towns, as they help all over the world, to supply adequate tools for the Church's work

fusing, but it offers the Church a real opportunity. These young people, the leaders tomorrow in both Church and civic affairs, are avid for new experiences, new ideas. To them an adequate Christian ministry can be the turning point in their lives. Their faith must be steadily deepened, through Christian fellowship, through education in Christian doctrine, and through training in the day-to-day life of a parish.

In many college towns the Church's work is hampered, as it was in Moscow, by outdated or inadequate facilities, or no facilities at all. This is where the women of the Church step in to help, as they help in so many ways throughout the world, through the United Thank Offering.

The United Thank Offering is the concrete expression of Churchwomen's thankfulness; as love finds expression in action, so does thanksgiving. When women thank God for some blessing, they thank Him with an action, with a gift placed in a United Thank Offering box. The Offering is one of the most widespread of Churchwomen's activities.

Part of the funds they give goes to work in college towns. By means of the United Thank Offering, women are trained, equipped, and sent to work for the Church on many campuses. Funds are sent to construct new college town churches,

student centers, and parish halls, as they are provided for new buildings overseas (FORTH, May, page 12), and at home (FORTH, June, page 12). Out of fifteen building projects selected for aid from the 1949 Offering, four are on American college campuses: the University of Idaho; Bucknell College, Lewisburg, Pa.; the University of South Dakota, Vermillion, S. D.; and State College, Orangeburg, S. C.

In Lewisburg, Pa., funds from the United Thank Offering are helping St. Andrew's Church build the first Episcopal church and parish house in a nearly two-century-old community. Bucknell College, with 2,300 students, presents an opportunity which could not be overlooked.

Students and local residents have been forced to worship in a rented church and work in borrowed quarters, but in spite of these obstacles they have had a Canterbury Club for three years. Its primary concern is to give the students sound training in the life of a normal parish community: the students serve as lay readers, sing in the parish choir, serve as ushers, on the vestry, in the Woman's Auxiliary, and as acolytes. When these young men and women graduate, they are well prepared to take their places in parish life.

But the vicar, the Rev. J. Ralph Deppen, wrote, "The importance of

this (building) project is crucial. It is an 'either, or' proposition: either we build now, or we shall have to relinquish our hold. This would mean that a community of some three thousand people and a potential academic community of at least two thousand people would be untouched by the mission of our Church. This is a strategic missionary outpost, and we cannot afford to lose it."

Now St. Andrew's will have a new church and student center, with the help of the United Thank Offering.

A case where a church could not keep up with the growth of a college is Vermillion, S. D. St. Paul's Church was erected more than sixty years ago, when the University of South Dakota had two or three hundred students. The building is still the same, but the university now has fifteen hundred students and is growing; in fact, it has bought the land St. Paul's stands on.

The urgency of the need for a new church with adequate quarters is evident. Writes the Rt. Rev. W. Blair Roberts, Missionary Bishop of South Dakota, "We have a splendid group of young people at the University. In fact, the number of Churchmen there has increased considerably in the past few years, and it is our desire as well as our responsibility

Continued on page 26



FIRST Episcopal church in Lewisburg, Pa., site of Bucknell College, will be St. Andrew's. Architect's sketch is pictured here

FORTH—July-August, 1950



SERVICES at State College, Orangeburg, S. C., are now held in Y.W.C.A. building. Gift from U.T.O. will help build church

Church Society Aids College Needs

By Capt. LESLIE E. RICHARDSON

Executive Director, Church Society for College Work

"THE university campus is no quiet, ivied refuge anymore; it is a battleground and the prize at issue is the mind and soul of the world's future," says the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia and former chaplain at Columbia University. "The stake is nothing less than that and the Church's part and duty is unmistakably clear."

The Church must have able, intelligent leaders throughout the length and breadth of this battleground, for if she does not, she will bequeath to her children T. S. Eliot's epitaph to the present age, "Here are decent, godless people; their only monument the asphalt road and a thousand lost golf balls."

In an effort to meet in some degree these great needs and responsibilities, and to capture the imagination of Churchmen everywhere regarding the strategic importance of Christian work in the universities, the Church Society for College Work was formed. An organization within the Church, this society has as its designated function the promotion of knowledge and acceptance of Christ's religion and the strengthening of the work of the Church in university centers.

But why have a Church society for college work at all? Are not the national Church and the various provinces, dioceses, and parishes taking adequate care of the college situation? Unfortunately, the answer is no.

The Division of College Work of the National Council is doing a splendid job with what it has, but its means are woefully limited. Certain provinces, dioceses, and parishes have shown a real concern for college work and are trying to meet the responsibility by positive and realistic programs. But despite these efforts, the problems confronted in college work today cannot be met adequately by the present agencies of the Church.

The general policy of the Church Society therefore is to undertake work in new areas. In carrying out

its program, it works closely with the National Council and the National Commission on College Work, the National Council's policy-determining group for college work. They are united in a common purpose, and duplication of effort does not exist.

Among the two million Episcopalians in the United States, there are at present only some two thousand men and women who are members of the Church Society for College Work. Together they press for the placement of a growing number of able clergy for work with college and university students, summon able men to consider the ministry as a vocation, raise money for an expanding college work program of the Church, and unite in a fellowship of prayer all those who care about the college work of the Church.

The society, which publishes *The Church Review*, a monthly magazine, has its headquarters on the grounds of the Cathedral of St. Peter and St. Paul, Mt. St. Alban, Washington 16, D. C. The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, is honor-

ary president; the Rev. Jesse M. Trotter, president; Capt. Leslie E. Richardson, USN (retired), executive director; William H. DuBarry, treasurer; and E. R. Finkenstaedt, assistant treasurer.

The present board of directors is composed of many of the nation's leading Episcopal educators and clergymen: Bishop Bayne; Sarah Gibson Blanding, president of Vassar College; Mr. DuBarry; Mr. Finkenstaedt; G. Keith Funston, president of Trinity College; Mrs. Thomas S. Gates; Coleman Jennings; the Rev. J. Clemens Kolb, former president of the society; the Rev. A. Grant Noble, chaplain at Williams College; the Rev. James A. Pike, chaplain at Columbia University; the Rev. Harold B. Sedgwick; Bishop Sherrill; the Rev. W. Brooke Stabler; Edwin S. S. Sunderland; Samuel Thorne; Mr. Trotter; Carll Tucker; the Rev. Theodore O. Wedel, warden of the College of Preachers; and Donald P. Welles.

THE Rt. Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Sei Ko Kai*, recently made a tour of Australia and New Zealand, and attended the centenary celebration of the Church in New Zealand while he was in that country. Bishop Yashiro was the first Japanese to enter Australia since the close of the war.

LET US PRAY

☪ A Prayer to be Offered by College Students

○ GOD, Inspirer and Teacher of men, who art the Truth thou lovest; send out thy light and illumine us. Give us a deep and clear knowledge of ourselves; help us to a growing knowledge of our world; confirm in us the holiness of true reason; strengthen in us the aspiration towards noble and spacious thinking; and, in thy good time, bring us unto thy holy hill and to thy dwelling; through Jesus Christ our Saviour. *Amen.*

☪ A Prayer before Vacation

○ GOD, for whose sake our daily work is wrought, and to whom we offer the labor of each year; be thou our Companion when we turn from toil to rest. Grant that in our free days through the coming season we may cast all our care on thee who carest for us, and win such refreshment that we may welcome with renewed vigor thy call to be fellow-workers with thy Son our Master Jesus Christ. *Amen.*

Auxiliary Helps Train and Support Church's Women College Workers

THE National Executive Board of the Woman's Auxiliary could not help but be pleased to be told that one of the bright spots in college work is the work being done by the women college workers. This statement was made to the board at its recent meeting (FORTH, June, page 7) by the Rev. Roger Blanchard, Executive Secretary for College Work.

College work, from its earliest days, has enjoyed the interest and support of the women of the Church. The first women college workers were appointed out of an appropriation made from the United Thank Offering of 1928. In 1940, there were nine such workers; today there are twenty-one, thirteen of them being largely supported by the United Thank Offering.

Ten years after the appointment of the first women college workers, the Woman's Auxiliary added a Personnel Secretary to its national staff. Miss Ellen B. Gammack, who has held this office since 1939, brought to it her own experience as college worker for the Province of the Pacific.

As Personnel Secretary, Miss Gammack misses no opportunity to present Church work as a vocation to young women in college. The girl in college is sought because standards for Church workers have gradually been raised, largely through the efforts of the Woman's Auxiliary.

In each United Thank Offering budget since 1904, there has been an item for training. Today that money is mainly used to provide scholarships for two years of graduate study, recommended by the National Council. Windham House, one of the graduate training schools, was presented to the National Council by the Woman's Auxiliary and has just been enlarged to double its former capacity (FORTH, May, pages 6, 32). The United Thank Offering of 1928 provided dormitory space for St. Margaret's, Berkeley, Calif. The directors of the three training schools are National Council appointees, supported in part by the United

Thank Offering salary item. Several of the eighteen women at work on college campuses are graduates of these schools.

Another tangible evidence of interest is the record of new buildings made possible through the United Thank Offering. The 1949 Budget is providing four buildings in college communities (see page 22). The 1931 Offering built a student center at Lubbock, North Texas. Another at Morgantown, West Virginia, and St. Stephen's, Columbus, Ohio, were made possible by the 1946 Offering.

Work on the college campus is even closer to the women in province and diocese. Many are helping to support through the Woman's Auxiliary their college workers. They may help pay her salary; they often provide a car or other means of travel; they see she has a fund with which to do the very necessary entertaining required of her.

More and more budgets of the Woman's Auxiliary include money for scholarships that may be used for summer training, for graduate



GRADUATE of Windham House, New York, Helene Schnurbush is college worker at University of Oregon, Corvallis. Story of work there will appear in September FORTH

training, or even undergraduate study for a promising candidate.

Sharing in the Church's total program is the privilege of the women of the Church. Sharing in the support of the work on the campus is a phase of that program that may be very personal. The men and women for whom the work is carried on are sons and daughters of the women of the Auxiliary.

Church Has a Classroom in Texas

Continued from page 21

weekend. And already dates are being arranged and leaders secured for next year.

The program of the weekend is simple: an evening session after supper on Fraternity, a late evening session on Courtship and Marriage, an early morning session on Service, and then a Morning Prayer service at which a sermon is preached on Worship. A chance for full discussion is given after each topic, except at the service. But it has been the experience of those who have gone on these retreats, that this is only the opening wedge for invitations to talk further with the group at some of their chapter meetings about questions of faith.

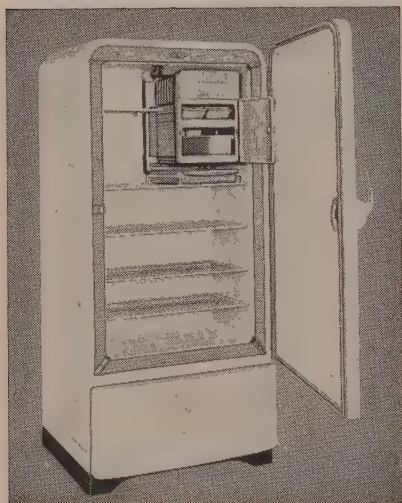
All these activities are in addition to the regular Canterbury Club, which forms our largest single group.

It holds regular meetings each Sunday evening: Evening Prayer, supper, program, and recreation. Anywhere from 50 to 150 come. They are workers in almost every enterprise we undertake. Most of them are seeking the friendship, interest, and counsel of the Church. They come, twenty or thirty a day, to relax at the student center, where they find a home-like atmosphere which contrasts with the normal dormitory existence.

Here the pastoral ministry of the Church to students goes on regularly. Here the volunteers offer to get out a bulletin, work with the student paper, help in a social service agency, or whatever needs doing. And from here, we feel sure, will go forth men and women who will enter responsibly into the life of their home parish wherever their work takes them.

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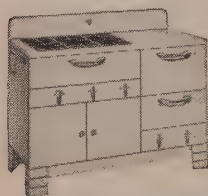


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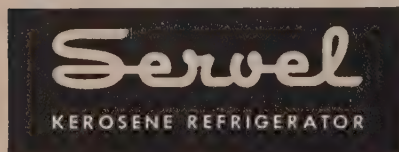
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Faculty Takes the Lead

Continued from page 9

4. Arranged public lectures, paid for by the council and with official coöperation of the University, by Canon Frederick Richardson of Durham University and Dr. Leonard Hodgson, Regius Professor of Divinity at Oxford.

5. Held a three-day retreat at De-Koven Foundation for professors and students, preceded by a conference on Religion and Higher Education led by President John S. Millis of Western Reserve University, President Clark G. Kuebler of Ripon College, and W. T. Couch, director of the University Press.

6. Coöperated in interfaith and interchurch activities under the direction of the dean of chapel. The greatest goodwill was maintained with Roman Catholics, Lutherans, Protestants, and Jews.

7. Arranged faculty discussions on religion and education, participated in by eleven fields of learning.

8. Looked after hundreds of individual conferences with students and faculty, dozens of small classes, preparation of candidates for baptism and confirmation, campus baptisms, and weddings and funerals.

9. Sponsored weekly meetings of the Canterbury Club (of students), attendance from 35 to 110, with a variety of subjects pertinent to God and the Church discussed under leadership of experts within the university and from the city, incidentally with much good-fellowship. These student sessions and most of the faculty conferences were held in Brent House, the National Council's center for oriental students, located near the campus, the parlors of which the council rented for Tuesday nights and for occasional other meetings. Such subjects were considered as Toward a Christian View of Civil Law, Does Theology Matter in Religion?, The Psychology of Prayer, The Rationale of Liturgical Worship, Religion and Scientific Social Work, The Church's Missions, What and Why, Anglican Monks and Nuns, The New Testament in the Light of Modern Criticism, The Limitations of Science.

Advertisement was made that we do not attempt to interest adolescent minds. Since no undergraduate, how-

ever young, wishes to be considered an adolescent, this publicized intention stimulated attendance of the young, while older students found more provender for the mind than at the usual sort of "denominational meetings."

The entire program of the council is based on an assumption that the important people in a university are first, the faculty; second, the graduate and professional school students; last but not least, the undergraduates. Another Chicago assumption is that to be effective campus Church work must be intellectually respectable—none of the tea party, ping-pong playing, lolling around, sort of thing, for which the Student Union makes adequate provision secularly. Our business is religion.

Campus Ministry Is Aided

Continued from page 23

to hold them to the Church and to give them all the Church advantages we can possibly offer them." So fourteen thousand dollars was granted from the United Thank Offering to help build a new St. Paul's which can serve the university adequately.

State College, Orangeburg, S. C., the largest college for Negroes in South Carolina, is served by St. Paul's Mission. St. Paul's has a strong and loyal congregation which has made its influence felt on the campus in spite of the fact that it had no church building.

Its services have been held in the campus Y.W.C.A., for lack of room elsewhere, but they are well attended by both townspeople and students. The congregation itself has raised most of the money for a church building, and is planning not only college work, but a weekday school for children. In recognition of the need in Orangeburg, and the courage and ambition of St. Paul's, a grant from the U.T.O. will help complete the new church.

Through these grants from the United Thank Offering, Churchwomen share in the Church's ministry on the campus, as they share in so many different ways in the expansion of the Church all over the world.

EVERY MEMBER CANVASS
November 5 - December 3

FORTH—July-August, 1950

City Students Reached

Continued from page 15

music and present three public programs during the year. Besides being a memorable experience for the students, the Canterbury Choir is one of the best publicity agents. Renowned composers such as Everett Titcomb and Healey Willan have written and published music especially for this choir.

Satisfying the urge for grease paint and footlights is the Canterbury Players. Under professional guidance, the students take part in amateur theatrical productions, and learn aspects of professional theatre. Original plays are produced, as well, so student actors, student technicians, and student playwrights all have their chance.

An outlet for ideas and a source of information is the discussion group. A Bible study group helps to give the students adult understanding of the Holy Scriptures. Finally, the students work together in such tasks as washing the dishes and cleaning up supper debris.

Such a varied schedule offers almost any student a chance to find an active and interesting part in the program. And it illustrates our firm conviction that you cannot merely sit and contemplate Christianity; it must be shared and lived together in work, study, and play.

The question is asked, "Why go to all this trouble in a program for college students? Why is such a ministry needed?" The reasons why it is imperative are very simple:

At college level, the Episcopal Church has been losing about fifteen per cent of its young people. This estimate is based on a report of the St. Paul's Society poll at Princeton.

We have a big teaching job to undertake at college, since the students arrive with almost no idea of what the Christian faith is all about.

The large-scale program is needed in the city because of the countless distractions which face the student, and the ever-present city problem of loneliness.

The student's faith is constantly challenged by the secular world and agnostic university professors.

The large Canterbury Club has special value because the sociologists tell us that the large group can help influence and lead the student who faces problems which cannot be dealt with individually.

The results and rewards of this ministry are more than satisfying, and are often far-reaching. Sometimes effects are shown in sudden changes and decisions. More often, they are observed in slow and steady growth in personal faith and Christian conviction in the student. A mother once wrote that her son had not taken part in the family religious life. The Sunday evening Canterbury Club program brought her son into the Church with so much enthusiasm that he now is a self-appointed lay missionary.

We take real pride in the happy engagements and marriages which have come out of these associations on Sunday evening. The students have similar backgrounds and an harmonious religious faith, and every reason to hope for a happy family life. Many students have been influenced in deciding on a vocation.

Here on the campus are the potential future leaders of the Church, and if we can ever hope to claim them as Christians, it is imperative that the Church build and extend its ministry to students.

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Episcopalians Are Denser

Continued from page 7

In this issue of FORTH are a few stories of the Church's mission to the campus. These have not been selected because they are outstanding, or better than others, but simply because they illustrate different types of missionary work with students and faculty.

Here are the large city multiple church and school with streetcar students; the large State universities with a parish-centered program or a campus student chapel; the Negro university; the faculty and graduate student-centered program; State and women's colleges; and the Canterbury House-centered effort. Each will present its own challenge, opportunities, and programs.

Missing is a presentation of the work of hundreds and hundreds of parish priests who are giving a great deal of their time ministering to a relatively small number of Episcopal students who attend a college in their town. Their major job is with the parish, but they are doing a most important work of integrating these students into the life of that parish. Most of our work is done this way. In later issues of FORTH we will try to present a picture of their work.

The National Council, through the Division of College Work, the Church Society for College Work, and the Woman's Auxiliary make grants-in-aid for part of the salaries of a few chaplains and women college workers where the parish and diocese are unable to carry the whole financial load. Our ability to help nowhere near matches the appeals and possibilities we have for expanding our work and seizing the opportunities for the extension of this most important missionary cause.

We are grateful to those dioceses which recognize that college work is not solely a parochial responsibility but is a diocesan obligation, because we are ministering to students from every part of the diocese and from dioceses throughout the country. We receive them from parishes, minister to their religious growth, reach out to non-communicants, baptize, present them for confirmation, and send them back to parishes for the

Continued on next page

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Episcopalians Are Denser

Continued from page 28

strengthening of the whole Church. One special aspect of college work is highlighted by this testimonial from Bishop Quin of Texas. "It may interest you to know that during the course of my episcopate I have ordained, up to January, 1950, sixty-eight clergymen of the Church, forty-seven of whom were natives of Texas, and of these forty-seven I am glad to bear testimony to the fact that the emphasis we placed on college work from the beginning has been responsible for twenty-three of these men coming to ordination."

Other bishops tell a similar story and go on to speak of the hundreds of students and faculty who have been confirmed each year through the efforts of parishes in college communities who regard themselves as on the front line of the Mission of the Church.

Ambassadors at Smith

Continued from page 11

dents will be doing the altar guild work and setting the tables for breakfast. After breakfast she may find herself in a singing group of dishwashers, or in a violent discussion accompanied by a third cup of coffee.

By the time she runs off to chapel, practically next door, she may well have decided to come again—have discovered that this day begun at the altar with other Christian students makes all the difference in a full week of study and extra-curricular activity and fun.

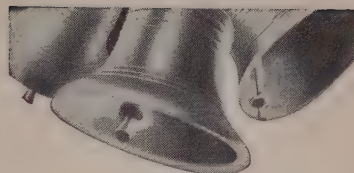
All the freshmen are invited, in small groups each Friday night during the year, to supper in the college worker's apartment. Later that same evening, they go on to regular Friday night open house at the rectory. These two places, together with the student center in the parish house, are the scenes of much informal fun, and of more serious study and discussion, of questioning and decision.

Continued on page 30

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Ambassadors at Smith

Continued from page 29

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But there are hundreds still who equate being a Christian solely with being good or doing good, both of which sound dull and unattractive. That more and more college students may come to know Christ and make Him known, the college work of the Church calls for the prayerful support of all her members.

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Students Take Charge

Continued from page 17

ducted Church School for the children of the married students. The six teachers went through a six-weeks' training period under Anne Hunter, our college worker, and what they don't know about teaching and child psychology just isn't worth mentioning.

Because the chapel is separate from the local congregation, there are many ways for students to serve. Boys read Compline each night, serve as acolytes at the daily celebrations of Holy Communion, and assist at Morning and Evening Prayers on Sundays. The girls' newly-formed altar guild shows real signs of being a tremendously important organization one day soon. It's taken nearly all year for us to learn the many necessary details of this work. Students sing in the choir, and very often show enough energy to rake the lawn! One problem we haven't licked is what to do about the students who go home every weekend, especially girls. We're often painfully lacking in sopranos and altos in the choir.

Our Canterbury Club is an organization which still has some room for improvement, but most clubs do. This is one place where we never reach the point where we can say, "Lafayette, we are here!" There are always more students to contact and bring around, more problems of organization to be solved, and a never ending amount of work which we can do. Our spirit of Christian fellowship seems to be growing stronger each week.

Canterbury enjoys its weekend conferences. The "Archbishop of Canterbury Clubs," the Rev. Roger W. Blanchard, Executive Secretary of the National Council's Division of College Work, was with us on our first weekend. Needless to say, his sunny personality and twinkling blue eyes will be long remembered by all. And can he flip pancakes! That same conference the Rev. T. Z. Koo talked to us about Christianity and Communism. One of the things we like best is the outdoor sunrise service of Holy Communion.

No picture of life here would be

Continued on next page

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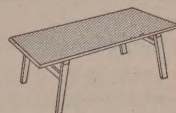
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Students Take Charge

Continued from page 31

complete without mention of Weed Hall, for this has really been the center of all our activities. Padre and Mrs. Orth live upstairs, and the students almost live downstairs, with everything from Canterbury Club and vestry meetings to simply relaxing with a coke from the refrigerator. And it's wonderful in the winter-time to hold our discussions around a cheerful fire; good for just plain bull sessions, too. On Friday nights we have open house (everything from square dancing to charades), and Mrs. Orth usually bakes cookies for the occasion.

This year there's been an annex to Weed Hall in the sacristy: our college worker's office. Here we put out our monthly student publication, *Weed Sprouts*, discuss menus for Canterbury supper, or just read a book or magazine, or talk.

Many times we walk in the door of Weed Hall to find one of our beloved bishops or clergymen sitting in the living room. We always stop to chat awhile and find out the news from home. Many of the younger clergy used to enjoy Weed Hall as students themselves. The bishops of the State of Florida have always felt that college work is of vital importance, and we have them to thank for the wonderful facilities we have here: a chapel for our worship, Weed Hall to be the rectory, and now a new student center for our activities with an apartment for Miss Hunter. It has been the interest of the bishops, past and present, that has made possible the happiness that exists at our student centers in the State.

Yes, we at the University of Florida have been blessed. We have three enthusiastic leaders: the Rev. James B. Orth, our chaplain, Mrs. Orth, and Miss Hunter. We have a gorgeous new building to attract next year's Episcopal students. We have a growing consciousness within our group of the real importance of their lives in the Church Militant. The future does look promising. *The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season.*

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